

## 1. The Correct Order: First Is Me.

*Anguttara Nikāya – Sattakanipāta - 5. Mahāyaññavaggo – 8. Saṃyoga Sutta (7.51)*

51. "Saṃyogavisaṃyogaṃ vo, bhikkhave, dhammapariyāyaṃ desessāmi. Taṃ suṇātha...pe... katamo ca so, bhikkhave, saṃyogo visaṃyogo dhammapariyāyo?

"Itthī, bhikkhave, ajjhattaṃ itthindriyaṃ manasi karoti – itthikuttaṃ itthākappaṃ itthividhaṃ itthicchandaṃ itthissaraṃ itthālaṅkāraṃ. Sā tattha rajjati tatrābhiramati. Sā tattha rattā tatrābhiratā bahiddhā purisindriyaṃ manasi karoti – purisakuttaṃ purisākappaṃ purisavidhaṃ purisacchandaṃ purisassaraṃ purisālaṅkāraṃ. Sā tattha rajjati tatrābhiramati. Sā tattha rattā tatrābhiratā bahiddhā saṃyogaṃ ākaṅkhati. Yañcassā saṃyogapaccayā uppajjati sukhaṃ somanassaṃ tañca ākaṅkhati. Itthatte, bhikkhave, abhiratā sattā purisesu saṃyogaṃ gatā. Evaṃ kho, bhikkhave, itthī itthattaṃ nātivattati.

"Puriso, bhikkhave, ajjhattaṃ purisindriyaṃ manasi karoti – purisakuttaṃ purisākappaṃ purisavidhaṃ purisacchandaṃ purisassaraṃ purisālaṅkāraṃ. So tattha rajjati tatrābhiramati. So tattha ratta tatrābhirato bahiddhā itthindriyaṃ manasi karoti – itthikuttaṃ itthākappaṃ itthividhaṃ itthicchandaṃ itthissaraṃ itthālaṅkāraṃ. So tattha rajjati tatrābhiramati. So tattha ratta tatrābhirato bahiddhā saṃyogaṃ ākaṅkhati. Yañcassa saṃyogapaccayā uppajjati sukhaṃ somanassaṃ tañca ākaṅkhati. Purisatte, bhikkhave, abhiratā sattā itthīsu saṃyogaṃ gatā. Evaṃ kho, bhikkhave, puriso purisattaṃ nātivattati. Evaṃ kho, bhikkhave, saṃyogo hoti.

"Kathañca, bhikkhave, visaṃyogo hoti? Itthī, bhikkhave, ajjhattaṃ itthindriyaṃ na manasi karoti – itthikuttaṃ itthākappaṃ itthividhaṃ itthicchandaṃ itthissaraṃ itthālaṅkāraṃ. Sā tattha na rajjati, sā tatra nābhiramati. Sā tattha arattā tatra anabhiratā bahiddhā purisindriyaṃ na manasi karoti – purisakuttaṃ purisākappaṃ purisavidhaṃ purisacchandaṃ purisassaraṃ purisālaṅkāraṃ. Sā tattha na rajjati, tatra nābhiramati. Sā tattha arattā tatra anabhiratā bahiddhā saṃyogaṃ nākaṅkhati. Yañcassā saṃyogapaccayā uppajjati sukhaṃ somanassaṃ tañca nākaṅkhati. Itthatte, bhikkhave, anabhiratā sattā purisesu visaṃyogaṃ gatā. Evaṃ kho, bhikkhave, itthī itthattaṃ nātivattati.

"Puriso, bhikkhave, ajjhattaṃ purisindriyaṃ na manasi karoti – purisakuttaṃ purisākappaṃ purisavidhaṃ purisacchandaṃ purisassaraṃ purisālaṅkāraṃ. So tattha na rajjati, so tatra nābhiramati. So tattha aratto tatra anabhirato bahiddhā itthindriyaṃ na manasi karoti – itthikuttaṃ itthākappaṃ itthividhaṃ itthicchandaṃ itthissaraṃ itthālaṅkāraṃ. So tattha na rajjati, tatra nābhiramati. So tattha aratto tatra anabhirato bahiddhā saṃyogaṃ nākaṅkhati. Yañcassa saṃyogapaccayā uppajjati sukhaṃ somanassaṃ tañca nākaṅkhati. Purisatte, bhikkhave, anabhiratā sattā itthīsu visaṃyogaṃ gatā. Evaṃ kho, bhikkhave, puriso purisattaṃ nātivattati. Evaṃ kho, bhikkhave, visaṃyogo hoti. Ayaṃ kho, bhikkhave, saṃyogo visaṃyogo dhammapariyāyo"ti. Aṭṭhamam.

အဋ္ဌမသုတ်။

"Bhikkhus, I will teach you a Dhamma exposition on union and disengagement. Listen..

"And what is that Dhamma exposition on union and disengagement?

"A woman, bhikkhus, attends internally to her feminine faculty, her feminine comportment, her feminine appearance, her feminine aspect, her feminine desire, her feminine voice, her feminine ornamentation. She becomes excited by these and takes delight in them. Excited by them, taking delight in them, she attends externally to [a man's] masculine faculty, his masculine comportment, his masculine appearance, his masculine aspect, his masculine desire, his masculine voice, his masculine ornamentation. She becomes excited by these and takes delight in them. Excited by them, taking delight in them, she desires union externally, and she also desires the pleasure and joy that arise on account of such union. Beings who are delighted with their femininity enter upon union with men. It is in this way that a woman does not transcend her femininity.

"A man, bhikkhus, attends internally to his masculine faculty, his masculine comportment, his masculine appearance, his masculine aspect, his masculine desire, his masculine voice, his masculine ornamentation. He becomes excited by these and takes delight in them. Excited by them, taking delight in them, he attends externally to [a woman's] feminine faculty, her feminine comportment, her feminine appearance, her feminine aspect, her feminine desire, her feminine voice, her feminine ornamentation. He becomes excited by these and takes delight in them. Excited by them, taking delight in them, he desires union externally, and he also desires the pleasure and joy that arise on account of such union. Beings who are delighted with their masculinity enter upon union with women. It is in this way that a man does not transcend his masculinity.

"This is how union comes about. And how does disengagement come about?

"A woman, bhikkhus, does not attend internally to her feminine faculty... to her feminine ornamentation. She does not become excited by these or take delight in them. Not excited by them, not taking delight in them, she does not attend externally to [a man's] masculine faculty ... his masculine ornamentation. She does not become excited by these or take delight in them. Not excited by them, not taking delight in them, she does not desire union externally, nor does she desire the pleasure and joy that arise on account of such union. Beings who are not delighted with their femininity become disengaged from men. It is in this way that a woman transcends her femininity.

"A man, bhikkhus, does not attend internally to his masculine faculty... his masculine ornamentation. He does not become excited by these or take delight in them. Not excited by them, not taking delight in them, he does not attend externally to [a woman's] feminine faculty... her feminine ornamentation. He does not become excited by these or take delight in them. Not excited by them, not taking delight in them, he does not desire union externally, nor does he desire the pleasure and joy that arise on account of such union. Beings who are not delighted with their masculinity become disengaged from women. It is in this way that a man transcends his masculinity.

"This is how disengagement comes about.

"This, bhikkhus, is the Dhamma exposition on union and disengagement."

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<sup>1</sup> Footnotes are omitted in order to appease the copyright law. I welcome everybody to purchase the book and read not only the footnotes, but any other part (or all the rest) of this excellent translation.

## 2. Theravada Buddhists Pray to the Sun. – Should You?

Nope, I am not joking. Nor am I speaking indirectly or trying to indicate something different. Absolutely not.

Not only Theravāda Buddhist laity, but, contrary to the Vinaya and Buddha's direct prohibition, even large number of monks (mostly unknowingly) pray to the Sun every day or once every week. A number of lay people and monks know it, reject it, but not they are not enough to be heard and taken seriously. And, most importantly for NewPilgrim, it is Myanmar where Sun-prayer is heard most.

Praying to Sun is, obviously, coming from Hindu religion, and it most probably crept into Buddhist culture through the "*Mora Jātaka*" (*jātaka no.159*). This *jātaka* says that when the Buddha was a Buddha-to-be, in a previous life was born as a peacock. To gain protection from hunters, this peacock prayed to the Sun. Almost like a mockery to the peacock's protective chants, the *jātaka* says that one day it saw a beautiful female peacock – a decoy, of course – and not finishing its prayer, the peacock followed after the female. Thus he was caught anyway.. It is good to know, that the version of this story comes from the fifth century AC Sri Lanka, which was then, I assume, suggested by the then influential Hindu priests, disregarding it's mocking character, suggested as chanting to the lay people (and monks) in order to gain protection from captivity. There are many such "spells" throughout the Pāli scriptures and Commentaries, which are not included in the most famous set of protective chantings, and immensely more (additional) spells appeared later. It should be also mentioned, that the scriptures sometimes recommend certain protective spells – and those we have in the famous Eleven Suttas, such as *Ratana Sutta* (*Khuddaka Pāṭha* 6), *Bojjhaṅga Sutta* (*SN* 5 – 2. *Bojjhaṅga Saṃyutta* - 4. *Paṭhamagilāna S.* and the following two *suttas*), *Khandha Sutta* (*AN* 4.(7)2.7. *Ahirāja Sutta* / *Cv* 5. *Khuddakavattukhandhakaṃ* - par.251 / *Jātaka* 203. *Khaṇḍa Jātaka*), and other. The Buddha said about *Khandha Sutta* that it is a charm that ought to be recited for one's own protection:

"*Sace hi so, bhikkhave, bhikkhu imāni cattāri ahirājakulāni mettena cittena phareyya, na hi so, bhikkhave, bhikkhu ahinā daṭṭho kālaṇkareyya. Anujānāmi, bhikkhave, imāni cattāri ahirājakulāni mettena cittena pharituṃ, attaguttiyā attarakkhāya attaparittaṃ kātuṃ.*"

"For if, monks, this monk had suffused with loving-kindness of mind these four royal snake families, then this monk, although bitten by a snake, would not have passed away. Monks, I allow you to suffuse with loving-kindness of mind these four royal snake families, (and) to make a charm for the self for self-protection, for self-guarding."<sup>2</sup>

Modern Buddhist culture in Sri Lanka, but predominantly in Myanmar, incorporates the recital of the peacock *Bodhisatta's* sun-prayer verses in the daily or weekly recital. In Myanmar you will find *Mora Sutta* as the fifth portion/*sutta* of so called "Eleven Suttas" (ပရိယတ္တိ: (၁၁)ပါး [payei. jī: hse.ti. pā:]). The *Mora Sutta* will be heard virtually in any Buddhist Monastery which acknowledges the Eleven Suttas, and among the thousands of monasteries in Myanmar I am not aware of a single one which doesn't accept the Eleven Suttas. Shwe Oo Min Tawya is not an exception – and here the Sun worship is practiced once a week (but only in Burmese, foreigners have almost no way to learn about it.)

Well then, so what are those magic spells that we ought to recite? See below the portion of the *sutta* which is relevant to this topic. You may see complete version in Mahaparitta Pali website (<http://www.myanmar.net/nibbana/mahapri1.htm>) .

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<sup>2</sup> "*Book of Discipline*," I.B. Horner, Luzac & Company Ltd., London, 1952; vol.V, p.148.

Pāḷi <sup>3</sup>	English (E.B. Cowel) <sup>4</sup>	monk Saraṇa's exact translation
<i>Udetayaṃ cakkhumā ekarājā,</i>	"There he rises, king all-seeing,	This monarch endowed with the eye, is rising,
<i>harissavaṇṇo pathavippabhāso</i> <i>[paṭhavippabhāso (sī. syā. pī.)];</i>	Making all things bright with his golden light.	Of golden color, shining over the earth,
<i>Taṃ taṃ namassāmi</i> <i>harissavaṇṇaṃ</i> <i>pathavippabhāsaṃ,</i>	Thee I worship, glorious being, Making all things bright with thy golden light,	I bow to you, you, the golden-colored one, shining over the earth,
<i>tayājja guttā viharemu divasaṃ.</i>	Keep me safe, I pray, Through the coming day."	By you we shall dwell protected (whole) the day.
...		
<i>Apetayaṃ cakkhumā ekarājā,</i>	"There he sets, the king all-seeing,	This monarch endowed with the eye, is setting,
<i>harissavaṇṇo</i> <i>pathavippabhāso;</i>	He that makes all bright with his golden light.	Of golden color, shining over the earth,
<i>Taṃ taṃ namassāmi<sup>5</sup></i> <i>harissavaṇṇaṃ</i> <i>pathavippabhāsaṃ,</i>	Thee I worship, glorious being, Making all things bright with thy golden light.	I bow to you, you, the (one) of golden-colored one, shining over the earth,
<i>tayājja guttā viharemu rattiṃ.</i>	Through the night, as through the day, keep me safe, I pray."	By you we shall dwell protected (whole) the night.

Well then, how is bowing to the Sun in this "*sutta*" different from bowing to the Buddha? This we need to see from the Pāḷi word "*namassāmi*". When we pay respect to the Buddha, we say:

**"*Namo tassa bhagavato arahato sammā sambuddhassa.*"**

Then when we bow to the Sun, we say:

**"*Taṃ taṃ namassāmi harissavaṇṇaṃ pathavippabhāsaṃ.*"**

The Pāḷi word "*namati*" is the word of main concern here. "*namati*" is a word generally used for bowing or bending, but in this case it is unequivocally translated – by the Burmese monastics – as "worship" - ရှိခိုး [ṣikhō:],<sup>6</sup> although not as "take refuge in" - ကိုးကွယ် [kō:kwē].<sup>7</sup>

<sup>3</sup> Chaṭṭha Saṅgāyana Tipiṭaka 4.0, v. 4.0.0.15; Vipassana Research Institute, 1995; *Jātakapāli-1 – 2. Dukanipāto – 159. Morajātakam (2-1-9) – par. 17 and 18*

<sup>4</sup> "*The Jātaka or Stories of the Buddha's Former Births*," E.B. Cowell, Asian Educational Services, New Delhi, 2006 [first published in Cambridge, 1895]; vol.2, p.23-24.

<sup>5</sup> There is a typo in the original text - "*namassāmi*" - which I have corrected, both because it makes no sense in Pāḷi language, but especially because the corrected version reflects the version of the previous paragraph.

<sup>6</sup> By **Sayadaw U Janakābhivamsa, Mahāgandhāyone Sayadaw**, in "*Payeit-Pali Payeit-Gyi-Neithaya Hnint Payeit-Tayar-Taw-Myar*" [ပရိတ်ပါဠိ ပရိတ်ကြီးနိဿယ နှင့် ပရိတ်တရားတော်များ], Mahāgandhāyone Sayadaw Ashin Janakābhivamsa [ကျေးဇူးတော်ရှင် မဟာဂန္ဓာရုံဆရာတော် အရှင်ဇနကာဘိဝံသ], New Burma Offset Tipitaka Printers [နယူးဘားမားအော့(စ်)ဆက်ပိဋကပုံနှိပ်တိုက်], Amarapura [အမရပူရမြို့], 1371 ME [2010 AC]; p.93 and also by **Ashin Vāsetṭhābhivamsa**, in "*Payeit-Gyi Neithaya Thit*" [ပရိတ်ကြီး နိဿယသတ်], Thapyekan Sayadaw Ashin Vāsetṭhābhivamsa [ကျမ်းပြုအကျော် သပြေကန်ဆရာတော်ကြီး အရှင်ဝါသေဋ္ဌဘိဝံသ], Mikhin Eyawadi Sar-Ote-Taik [မိခင်ဧရာဝတီစာအုပ်တိုက်], Yangon, 2010 AD [1372 ME]; p.435.

<sup>7</sup> Although we can see the English rendering "pay homage" in the translation of this passage contained in "*How To Live As a Good Buddhist*", published by Burmese government in 2002 and translated by U Han Htay and U Chit Tin, p.442 (PDF p.485).

What follows is the explanation of the Burmese people. They explain, that if we do not "take refuge" in the entity, then it is not a problem. However, often times they are not even aware of the fact that "worship" / "bowing" is mentioned.

From the literature I have encountered on this topic, I have nevertheless found a short account presented by Thapyekan Sayadaw, Ashin Vāsetṭhābhivamsa in his book on the Eleven Suttas.<sup>8</sup> Below is my detailed translation of his reasoning.

Ashin Vāsetṭhābhivamsa's reasoning, in Burmese	English translation by monk Saraṇa
ဤ၌ ဘုရားအလောင်း ရွှေဥဒေါင်းမင်း၏ နေကို ရှိခိုးခြင်းမှာ မိစ္ဆာအယူဖြစ်သည်ဟု ဆိုကာ ဤပရိတ်ကို အချို့လက်မခံလိုကြ ။	In this (case) some people don't like to accept this protective chanting, saying "the worship of Sun by royal peacock, <sup>9</sup> the Buddha-to-be, is a Wrong View."
နေရောင်ကြောင့် သစ်ပင်စသော သက်မဲ့ ဝတ္ထုများ, လူ စသော သက်ရှိသတ္တဝါများ, အသက်ရှင်ကြ ကြီးပွားကြရ၏ ။	Because of the Sun's shine the inanimate objects such as trees, animate beings such as human, are alive and grow.
နေရောင်ခြည်ဓာတ် မရလျှင် ထိုသို့ ကြီးပွားမှု မရှိနိုင်၊ နေကား လောကကို အကျိုးပြုကာ စောင့်ရှောက်လျက်ရှိ၏ ။	Were there not the element of Sun's shine, that growing could not occur; thus Sun benefits the world by protecting it.
" တယာဇ္ဇ ဂုတ္တာ " စသည်မှာ ဤအချက်များကို ရည်ကာဆိုခြင်းဖြစ်ဖွယ်ရှိ၏ ။	"By you protected" etc. – these points are the bases for the utterance.
ထို့ကြောင့် ရွှေဥဒေါင်းမင်းသည် လောကရေးအတွက် အားကိုး တခု အနေအားဖြင့် နေကို ရှိခိုး၏ ။	Therefore, the royal peacock worships the Sun with the aim of gaining a worldly support.
ထို့နောက် သံသရာရေး မေ့ရေးအတွက် ဘုရားနှင့် တရားတော်များကို ရှိခိုးသည် ။	Then, for the supramundane and Dhamma benefit, (it) worships the Buddha and the (Buddha's) Teachings.
သရဏဂုံ တည်ပြီးသူသည် ရတနာသုံးပါးမှ တပါး အခြား တိတ္ထိ, မင်း, စသည်ကို ဝတ်တရားအရဖြစ်စေ, ဆရာဖြစ်သော ကြောင့်ဖြစ်စေ, ကြောက်၍ဖြစ်စေ , ရှိခိုးသော်လည်း သရဏဂုံ မပျက်ဟု အဋ္ဌကထာတို့၌ ဆို၏ ။	In the (Pāli) Commentaries is said that one's taking up Refuge (in the Buddha, Dhamma, and Saṅgha) is not broken (/cancelled) even when worshipping – be it a courtesy toward a heretic (follower of another religion), king, etc., the other one being one's teacher, or (out of) fear – if one is already established by taking up the Refuges. <sup>10</sup>

<sup>8</sup> "Payeit-Gyi Neithaya Thit" [ပရိတ်ကြီး နိဿယသင်], Thapyekan Sayadaw Ashin Vāsetṭhābhivamsa [ကျမ်းပြုအကျော် သပြေကန်ဆရာတော်ကြီး အရှင်ဝါသေဋ္ဌဘိဝံသ], Mikhin Eyawadi Sar-Ote-Taik [မိခင်ဧရာဝတီစာအုပ်တိုက်], Yangon, 2010 AD [1372 ME]; p.437.

<sup>9</sup> Nothing like "royal" is mentioned in the story or in the verses, but we can grant this to the sayadaw – saying that as Bodhisatta he was superior to all of his kin and environment by his virtue and wisdom.

<sup>10</sup> If the sayadaw means the Commentary on *Dīgha Nikāya* (*Sīlakkhandhavagga-Atṭhakathā* – 2. *Sāmaññīnaphalasuttavaṇṇanā* - *Saraṇagamanakathā*), *Aṅguttara Nikāya* (*Duka-Tika-Catukkanipāta-Atṭhakathā* – 2. *Adhikaraṇavaggavaṇṇanā* – par.16), or *Itivuttaka* (*Itivuttaka-Atṭhakathā* – 3. *Tatīyavaggo* - 5. *Puttasuttavaṇṇanā*), then we will have to admit a little difference: being already "established by taking up the Refuges" is not the matter – rather the "donation" and "exaltation" are what make the difference: "*So panesa ñātibhayācariyadakkhiṇeyyavasena catubbidho hoti. Tattha dakkhiṇeyyapaṇipātena saraṇagamanam hoti, na itarehi. Setṭhavaseneva hi saraṇam gaṇhāti, setṭhavasena ca bhijjati. Tasmā yo sākiyo vā koliyo vā* – "buddho amhākaṃ ñātako"ti vandati, aggahitameva hoti saraṇam. Yo vā – "samaṇo gotamo rājapūjito mahānubhāvo avandīyamāno anattampi kareyyā"ti bhayena vandati, aggahitameva hoti saraṇam. ... "ācariyo me"ti vandati, aggahitameva hoti saraṇam. Yo pana – "ayaṃ loke aggadakkhiṇeyyo"ti vandati, teneva gahitaṃ hoti saraṇam. Evaṃ gahitasaraṇassa ca upāsakassa vā upāsikāya vā



ထို့ကြောင့် ဘုရားရှင်များကို အားထားရှိခိုးနေသော ဥဒေါင်းမင်းမှာ လောကရေးအတွက် အားကိုးတရပြုကာ နေကိုရှိခိုးသော်လည်း ၎င်းအဖို့ သရဏဂုံ မပျက်၍ ဗုဒ္ဓအယူသက်သည်ဟု ဆိုဖွယ်မရှိ ။	Therefore, the royal peacock that is relying on and worshipping the Buddhas creates a worldly support by worshipping the sun, but because apart from that (it) has taken unbroken Refuge, there is nothing to say about falling into wrong view.
ထို့ကြောင့် ဤအချက်မျှဖြင့် ဤဥဒေါင်းမင်း ပရိတ်ပေါ် ယုံကြည်ကိုးစားချက် မပျက်သင့်ပေ ။	Therefore, simply because of this point, it is not proper to scathe belief and contingency on the protective prayer of this royal peacock.

First it is necessary to mention, that in the *sutta* itself the peacock first worships the Sun, and just then mentions the Buddhas. Interestingly, in the portion of venerating Buddhas and Dhamma there doesn't seem to be much of "exaltation", not at all different from the attitude toward the Sun. The sayadaw's argument however still works, because the peacock itself is not exalted – and hence one's Refuge, if taken before, is not broken. Simply reciting "*namo tassa bhagavato arahato sammā sambuddhassa*" is already taking refuge, because the word "*bhagavato*" (= exalted) is clearly showing exaltation – and after taking Refuge properly in this way, reciting *Mora Sutta* should not make any harm.

Obviously, the sayadaw speaks to the Burmese public, not to sceptical antireligious Westerners (such as me?). Burmese people, rather than afraid who they worship or how devotedly, worry about their merits and possible results in the future. To satisfy the Western public, the sayadaw would have to sharpen his argumenting skills ... a bit more.

Now before I present my own "trick" which I use for reciting this *sutta*, let me please reveal, that taken as is – paying respects (or bowing) to an inanimate entity, i.e. Sun – was prohibited by the Buddha to the monks. (I.e. no "offence" for lay people.) This clause we find in *Cūḷavagga Pāḷi* of *Vinaya Piṭaka*, told by the Buddha Himself to the Community of His monks.

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*aññatitthiyesu pabbajitampi ñātiṃ – "ñātako me aya"nti vandato saraṇagamaṇaṃ na bhijjati, pageva apabbajitaṃ. Tathā rājānaṃ bhayavasena vandato. So hi raṭṭhapūjitaṭṭā avandiyamāno anattampi kareyyāti. Tathā yaṃ kiñci sippaṃ sikkhāpakāṃ titthiyampi – "ācariyo me aya"nti vandatopi na bhijjati"* – "That (taking Refuges) is however four-fold, namely by relatives, fear, teacher, and donation. There prostration (as worship) at a donation is taking Refuge, not by the other (ways). If (he) however takes refuge by exaltation (i.e. accepting the other person/entity as the highest), (the former Refuge) gets also broken by exaltation. Thus whoever, be it a Sākya or Kolia, pays respect (saying) "the Buddha is our relative," but the Refuge is *not* taken. Or who pays respect out of fear, (saying) "the ascetic Gotama is served by the king, of great powers, (and) may harm whoever doesn't pay (Him) respect," thus indeed is Refuge *not* taken. ... (If he) pays respect (saying) "my teacher," even (then) the Refuge is *not* taken. Who however pays respect (saying) "in the world he is the most suitable for donation," thus then is taken the Refuge. For one who has thus taken Refuge, be it a lay-man, lay-woman, and pays respect to a relative even though (the relative is) ordained among heretics (saying) "he is my relative," the Refuge is not broken, then what to say about one not ordained. Equally (it is with) one paying respect to kings out of fear. He (the king), indeed, will cause harm if, though being respectable by royalty, is not paid respects. Equally (it is with) one trained whatever kind of skill even by a heretic, paying respect (saying) "he is my teacher" - (the Refuge) is not broken." (Translated by monk Sarana.)

<i>Cūḷavagga Pāḷi</i> <sup>11</sup>	Translation by I.B. Horner <sup>12</sup>
" <i>Dasayime, bhikkhave, avandiyā –</i> <i>pure upasampannena pacchā upasampanno</i> <i>avandiyo,</i> <i>anupasampanno avandiyo,</i> <i>nānāsaṃvāsako vuḍḍhataro adhammavādī</i> <i>avandiyo,</i> <i>mātugāmo avandiyo,</i> <i>paṇḍako avandiyo,</i> <i>pārivāsiko avandiyo,</i> <i>mūlāyapaṭikassanāraho avandiyo,</i> <i>mānattāraho avandiyo,</i> <i>mānattacāriko avandiyo,</i> <i>abbhānāraho avandiyo.</i> <i>Ime kho, bhikkhave, dasa avandiyā.</i>	" Monks, there are these ten who are not to be greeted : One ordained later is not to be greeted by one ordained earlier; One not ordained is not to be greeted; One belonging to a different communion (even) if he is more senior (yet) speaks what is not- <i>dhamma</i> is not to be greeted; A woman is not to be greeted; A eunuch ... One under probation ... One who deserves to be sent back to the beginning ... One who deserves <i>mānatta</i> ... One undergoing <i>mānatta</i> ... One deserving rehabilitation is not to be greeted. These, ten, monks, are not to be greeted.

We can see clearly that "greeted" here is in Pāḷi "*vandiyā*", from "*vandati*", a word we have seen in the footnote above – so much discussed by Thapyeke Sayadaw Ashin Vāsetṭhābhivaṃsa. Indeed, there is an offence of *dukkaṭā* ("wrong doing") for one who would do it.<sup>13</sup> Therefore, worshipping Sun is unthinkable for monks.

As I have mentioned above, I have a "trick" to chant this *sutta*. And by "trick" I mean a particular attitude, through which I avoid the offense - and still do not have to make fuss among the community of monks by being enigmatically silent. The "trick" is based on the Buddha's own words. The Buddha called Himself as the kinsman of Sun (*ādiccabandhu*) – but, of course – outshining and overpowering it in all ways. We find this Buddha's epithet over fifty times in the main strata of *Tiṇṇaka*, and around eighty more times in the commentarial literature. The *Sūriya Sutta* of *Samyutta Nikāya* itself is a good candidate to represent the Buddha as the kinsman of Sun, the protector –

<i>Sūriya Sutta</i> (in Pāḷi original) <sup>14</sup>	Translation by Bhikkhu Bodhi <sup>15</sup>
<i>Sāvatthinidānaṃ.</i>	At Sāvatthī.
<i>Tena kho pana samayena sūriyo devaputto rāhunā</i> <i>asurindena gahito hoti.</i>	Now on that occasion the young deva Suriya [i.e. the Sun itself] had been seized by Rāhu [i.e. the deity of celestial eclipse], lord of the asuras.
<i>Atha kho sūriyo devaputto bhagavantaṃ anussaramāno</i> <i>tāyaṃ velāyaṃ imaṃ gāthaṃ abhāsī –</i>	Then, recollecting the Blessed One, the young deva Suriya on that occasion recited this verse:

<sup>11</sup> *Cūḷavagga Pāḷi* – 6. *Senāsanakkhandhakaṃ - Avandiyādipuggalā* (there is even a longer list of "non-greetable persons," but this one should suffice for our topic)

<sup>12</sup> "Book of Discipline," I.B. Horner, Luzac & Company Ltd., London, 1952; vol.V, p.227.

<sup>13</sup> *Parivārapāḷi – Dutiyagāthāsāṅgaṇikaṃ - 4. Avandanīyapuggalā* : "*Dasa puggalā nābhivādetabbā, añjalisāmicena ca; Dasannaṃ dukkaṭaṃ hoti, dasa cīvaradhāraṇā.*" – tr. by I.B. Horner, BOD, vol.VI, p.345: "Ten individuals should not be greeted nor (receive) joined palms or proper homage, For ten is there an offence of wrong-doing."

<sup>14</sup> *Samyutta Nikāya – Sagāthāvaggapāḷi – 2. Devaputtasamyuttaṃ - 10. Sūriyasuttaṃ*

<sup>15</sup> "The Connected Discourses of the Buddha – A Translation of the *Samyutta Nikāya*," Bhikkhu Bodhi, Wisdom Publications, Boston, 2000; p.145-6.



" <i>Namo te buddha vīratthu,</i>	"Let homage be to you, the Buddha!
<i>vippamuttosi sabbadhi;</i>	<b>O hero</b> , you are everywhere released.
<i>Sambādhapaṭipannosmi,</i>	I have fallen into captivity,
<i>tassa me saraṇaṃ bhavā"ti.</i>	So please be my refuge."
<i>Atha kho bhagavā sūriyaṃ devaputtaṃ ārabba rāhuṃ asurindaṃ gāthāhi ajjhabhāsi –</i>	Then, referring to the young deva Suriya, the Blessed One addressed Rāhu, lord of the asuras, in verse:
<i>"Tathāgataṃ arahantaṃ, sūriyo saraṇaṃ gato;</i>	"Suriya has gone for refuge, To the Tathāgata, the Arahant.
<i>Rāhu sūriyaṃ [suriyaṃ (sī. syā. kaṃ. pī.)] pamuñcassu,</i>	Release Suriya, O Rāhu,
<i>buddhā lokānukampakā.</i>	Buddhas have compassion for the world.
<i>"Yo andhakāre tamasi pabhaṇkaro,</i>	"While moving across the sky, O Rāhu,
<i>Verocano maṇḍalī uggatejo;</i>	Do not swallow the radiant one, The maker of light in
<i>Mā rāhu gilī caramantalikkhe,</i>	darkness, The disk of fiery might in the gloom.
<i>Pajaṃ mamaṃ rāhu pamuñca sūriya"nti.</i>	Rāhu, release my child Suriya." <sup>16</sup>
<i>Atha kho rāhu asurinda sūriyaṃ devaputtaṃ muñcitvā taramānarūpo yena vepacitti asurinda tenupasaṇkhami;</i>	Then Rāhu, lord of the asuras, released the young deva Suriya and hurriedly approached Vepacitti, lord of the asuras.
<i>upasaṇkamitvā saṃviggo lomahaṭṭhajāto ekamantaṃ aṭṭhāsi.</i>	Having approached, shocked and terrified, he stood to one side.
<i>Ekamantaṃ ṭhitaṃ kho rāhuṃ asurindaṃ vepacitti asurinda gāthāya ajjhabhāsi –</i>	Then, as he stood there, Vepacitti, lord of the asuras, addressed him in verse:
<i>"Kiṃ nu santaramānova, rāhu sūriyaṃ pamuñcasī;</i>	"Why, Rāhu, did you come in a hurry? Why did you release Suriya?
<i>Saṃviggārūpo āgamma, kiṃ nu bhītova tiṭṭhasī"ti.</i>	Having come as if in shock, Why do you stand there frightened?"
<i>"Sattadhā me phale muddhā, jīvanto na sukhaṃ labhe;</i>	"My head would have split in seven parts, While living I would have found no ease,
<i>Buddhagāthābhigītomihi, no ce muñceyya sūriya"nti.</i>	If, when chanted over by the Buddha's verses, I had not let go of Suriya."

### ***Harissavaṇṇo* (of Golden Color)**

The Buddha's skin had famously golden color:

(1) ***Jātarūpaṃ nāma satthuvaṇṇo vuccati.***<sup>17</sup> - "Gold means: it is called [/meant] the colour of the teacher."<sup>18</sup>

(2) **139.** "*Suvaṇṇarāsisaṇkāsamaṃ, sarīraṃ kuru pākataṃ; Katvā dehaṃ sudiṭṭhaṃ te, santiṃ gacchāmi nāyaka'.*

**140.** "*Dvattiṃsalakkhaṇūpetamaṃ, suppbhāraṇkataṃ tanuṃ; Sañjāghāṇāva bālakkamaṃ, mātucchaṃ dassayī jino.*

**141.** "*Phullāravindasaṃkāse, taruṇādiccasappabhe; Cakkaṇkite pādātaṃ, tato sā sirasā pati.*

**142.** "*Paṇamāmi narādicca, ādiccakulaketukaṃ; Pacchime maraṇe mayhaṃ [saraṇaṃ mayhaṃ (syā.)], na taṃ ikkhāmahamaṃ puno.*"<sup>19</sup>

<sup>16</sup> The Sun god Sūriya as well as the Moon god Candimā became Stream-Enterers when the Buddha gave the discourse of *Mahāsamaya Sutta* (DN 20), and since then they are the Buddha's spiritual children.

<sup>17</sup> *Vinaya Piṭaka – Pārājikāpāli – 4. Nissaggiyakaṇḍamaṃ - 8. Rūpiyasikkhāpadaṃ*

<sup>18</sup> "Book of Discipline," I.B. Horner, Luzac & Company Ltd., London, 1940; vol.II, p.102.

<sup>19</sup> *Apadānapāli – 2. Ekūposathikavagga – 7. Mahāpajāpatigotamītherīapadānaṃ*

139. "Resembling a heap of gold, may your body be shown well,  
Having well seen your body, I leave to the tranquility [i.e. *Parinibbāna*], Lord.
140. "Endowed with thirty-two signs, the body adorned with (shining) rays  
(by removing) thick night in the early morning, the step-mother (Gotamī) saw the Conqueror.
141. "Like a full blossomed lotus, Like a sun shining in the morning,  
On the circle-marked soles, thus she fell by (her) head.
142. "I worship the 'sun of men' (the best of men), (who) is like the banner of sun-lineage,  
In my last passing away, I will not see you again. [My translation.]

(3) *Tasmim samaye bhagavā vihārato nikkhamitvā nahāyitukāmo tassa talākassa tīraṃ gantvā tattha nhatvā ekacīvaro jalamāno brahmā viya sūriyo viya suvaṇṇabimbaṃ viya aṭṭhāsi.*<sup>20</sup> – "At that time the Blessed One desirous of having bath, went to the bank of that pond and having the bath stood in one robe as radiant Brahma as well as the sun and a golden statue."<sup>21</sup>

(4) *Suvaṇṇavaṇṇaṃ kāyaṃ vivarīti na sabbam kāyaṃ vivari. Buddhā nāma gaṇṭhikaṃ paṭimuñcitvā paṭicchannasarīrā parisati dhammaṃ desenti. Atha bhagavā galavāṭakasammukhaṭṭhāne cīvaraṃ gahetvā caturaṅgulamattaṃ otāresi. Otāritamatta pana tasmim suvaṇṇavaṇṇā rasmiyo puñjapuñjā hutvā suvaṇṇaghaṭato rattasuvaṇṇarasadhārā viya, rattavaṇṇavalāhakato vijjulatā viya ca nikkhamitvā suvaṇṇamurajasadisam mahākhandhaṃ uttamasiraṃ padakkhiṇaṃ kurumānā ākāse pakkhandimsu. Kasmā pana bhagavā evamakāsīti? Mahājanassa kaṅkhāvinodanattaṃ.*<sup>22</sup> – "(Although saying) "exposed (his) golden body," (the Buddha) did not expose whole His body. In fact, Buddhas (only) release their tie (*gaṇṭhika* of robe) and give a Dhamma discourse in the midst of crowd while their body is covered. At that time the Exalted One took the robe at a place near (His) neck and removed (the robe) for the extent of four finger-breadths. However, although it was an extent of four finger-breadths, there arose heaping [or perhaps pulsating] rays of golden color, and radiating like from a pot of graceful red-golden character, or like lightening-bolts from a red cloud, circulating by right (direction) around the exalted head and the exalted neck (of the Buddha), (finally) entered the sky. Why did the Buddha did so? In order to dispel the doubts of the public. [My translation.]

### *Pathavippabhāso* (Shining Over the World)

- (1) 26. *"Kati lokasmim pajjotā, yehi loko pakāsati [pabhāsati (ka. sī.)]; Bhagavantaṃ [bhavantaṃ (ka.)] puṭṭhumāgama, kathaṃ jānemu taṃ maya"nti. "Cattāro loka pajjotā, pañcamettha na vijjati; Divā tapati ādicco, rattimābhāti candimā. "Atha aggi divārattim, tattha tattha pakāsati; Sambuddho tapataṃ setṭho, esā ābhā anuttarā"ti.*<sup>23</sup>
65. "How many sources of light are in the world By means of which the world is illumined?  
We have come to ask the Blessed One this: How are we to understand it?"
66. "There are four sources of light in the world; A fifth one is not found here.  
The sun shines by day, The moon glows at night,
67. And fire flares up here and there Both by day and at night.  
But the Buddha is the best of those that shine: He is the light unsurpassed."<sup>24</sup>

<sup>20</sup> *Apadāna Aṭṭhakathā - 12. Mahāparivāravaggo - 2. Sumaṅgalattheraapadānavāṇaṇā*

<sup>21</sup> *"Visuddhajana Vilāsini or The Commentary to the Apadāna – Part II – English Translation,"* D. Gunasekara, Buddhist Cultural Centre, Sri Lanka, 2011; p.142.

<sup>22</sup> *Majjhima Nikāya Aṭṭhakathā – 35. Cūlasaccakasuttavaṇṇanā – par.359.*

<sup>23</sup> *Saṃyutta Nikāya – Sagāthāvaggapāli – 1. Devatāsaṃyuttaṃ - 3. Sattivaggo - 6. Pajjotasuttaṃ*

<sup>24</sup> *"The Connected Discourses of the Buddha – A Translation of the Saṃyutta Nikāya,"* Bhikkhu Bodhi, Wisdom Publications, Boston, 2000; p.102-103.

(2) *Yadā pana mahāpakaraṇaṃ oruḥa ... sattāhaṃ sammasi.*<sup>25</sup> "But when, coming to the Great Book [i.e. *Paṭṭhāna*, the seventh book of *Abhidhamma*], he began to contemplate the twenty-four universal causal relations of condition, of presentation, and so on, his omniscience certainly found its opportunity therein. For as the great fish *Timiratipiṅgala* finds room only in the great ocean eighty-four thousand yojanas in depth, so his omniscience truly finds room only in the Great Book. **Rays of six colours – indigo, golden, red, white, tawny, and dazzling – issued from the Teacher's body**, as he was contemplating the subtle and abstruse Law by his omniscience which had found such opportunity. **The indigo rays** issued from his hair and the blue portions of his eyes. Owing to them the surface of the sky appeared as though besprinkled with collyrium powder, or covered with flax and blue lotus-flowers, or like a jewelled fan swaying to and fro, or a piece of dark cloth fully spread out. **The golden rays** issued from his skin and the golden portions of his eyes. Owing to them the different quarters of the globe shone as though besprinkled with some golden liquid, or overlaid with sheets of gold, or bestrewn with saffron powder and bauhinia-flowers. **The red rays** issued from his flesh and blood and the red portions of his eyes. Owing to them the quarters of the globe were coloured as though painted with red-lead powder, or besprinkled with the liquid of molten lac, or wrapped round with red blankets, or bestrewn with the shoe-flower, the sea-coral, and *bandhujīvaka* flowers. **The white rays** issued from his bones, teeth, and the white portions of his eyes. Owing to them the quarters of the globe were bright as though overflowing with streams of milk poured out of silver pots, or overspread with a canopy of silver plates, or like a silver fan swaying to and fro, or as though well covered with such flowers as the wild jasmine, water-lily, chaste flower, jasmine, and coffee-wort. **The tawny and dazzling rays** issued from the different parts of his body. Thus the six-coloured rays came forth and caught the great mass of earth. The great earth, having a thickness of two hundred and forty thousand yojanas, appeared like a burnished lump of gold. The rays penetrated the earth and caught the water below. The water which supports the earth and has a depth of four hundred and eighty thousand yojanas appeared like gold dust poured out of golden jars. They penetrated the water and caught the atmosphere which, nine hundred and sixty thousand yojanas in thickness, appeared like well-erected columns of gold. Penetrating the atmosphere, they sprang forth into the open space beyond. Going upwards they caught the abodes of the four Regents of the world. Penetrating these, they caught the Tāvātimsa, and thence the Yāma, thence the Tusita, thence the Nimmānarati, thence the Paranimmita-vasavattī spheres, and thence the nine Brahmā worlds, thence the Vehapphala, thence the five Pure Abodes, and thence the four Āruppa heavens. Having penetrated the last of these, they sprang into the open space across to the infinite world-systems. In so many of these places, there was no light in the moon, nor in the sun, nor in the host of stars; nowhere was there lustre, neither in the parks, nor in the mansions, nor in the wish-yielding tree, nor in the bodies and ornaments of the gods. Even Great Brahmā, able to diffuse light throughout a billion world-systems, became like a glow-worm at sunrise. There appeared only the mere out-line of the moon, the sun, the host of stars, and the parks, mansions, and the wish-yielding tree of the gods. So much space was flooded by the Buddha's rays. Such power is not the potency of resolve nor of culture. But the blood of the Lord of the world became clear as he contemplated such a subtle and abstruse Law. Likewise the physical basis of his thought, and his complexion. The element of colour, produced by the caloric order, born of the mind, steadily established itself with a radius of eighty cubits. In this way, he contemplated for a whole week.<sup>26</sup>

(3) *Teneva hi bhagavato kilesaparinibbānadivase viya khandhāparinibbānadivasepi sarirābhā visesato vipasannā parisuddhā pabhassarā ahoṣīti.*<sup>27</sup> – "For, as on the day of his defilement-*parinibbāna* [i.e. attainment of Buddhahood], so too on the day of his *khandha-parinibbāna* [i.e. final Passing Away] did the light from the Lord's body, for the very same reason, become especially ultra-serene, completely pure, shining bright."<sup>28</sup>

<sup>25</sup> *Dhammasaṅgaṇi Aṭṭhakathā – Nidānakathā* (I have omitted the long text in Pāli to save space and to encourage the interested readers to look it up in the original and compare with the official English translation that I am presenting. I am also aware of the fact that majority of the readers are not acquainted with Pāli language anyway.)

<sup>26</sup> "The Expositor (*Atthasālinī*) – Buddhaghosa's Commentary on the *Dhammasaṅgaṇī*, the First Book of the *Abhidhamma Piṭaka* - vols. I, II," Pe Maung Tin, PTS, London, 1976 [first published 1920, 1921]; p.17-18.

<sup>27</sup> *Udāna Aṭṭhakathā – 6. Jaccandhavaggo – 1. Āyusārikkhārossajjanasuttavaṇṇanā*

<sup>28</sup> "The *Udāna Commentary* – (*Paramatthadīpanī nāma Udānaṭṭhakathā*) by Dhammapāla," Peter Masefield, PTS, Oxford, 2003; vol.II, p.860.

The Buddha is symbolically the "Sun" of the world, because the Buddha shone on the world by Dhamma, and gave opportunity to those who "can see" to see the truth of the Three Characteristics – *aniccā* (impermanence), *dukkha* (unsatisfactoriness), and *anattā* (not-self) and thus liberate themselves from all Suffering, attaining the eternal bliss of *Nibbāna*.

- When the Buddha was alive, He shone on the world with the Dhamma taught right from His mouth. This is comparable to the period which the peacock speaks about in the first verse – about the day, alighted by the shining Sun.
- However, when the Buddha passed away, the Dhamma is still shining, the memories in books and people's minds, the practice and scholarship which are available – that all is the Buddha's power which is here even after He passed away. This is comparable to the period identifiable with the setting of the Sun, chanted by the peacock.

And because the Buddha protects all beings by Dhamma – teaching how to make merits, namely *dāna* (generosity), *sīla* (morality), and *bhāvanā* (meditation), and thus providing the beings with life in human or divine worlds – providing all beings with protection from suffering, simply by leading them to *Nibbāna*, attainment which is the ultimate protection from suffering – we can substitute the lifeless entity of Sun worshipped by the peacock, with the magnificent Teacher of the Worlds, keeping the deepest spirit of Buddhism throughout our daily (and other) lives. For me, as a monk – and other monks as well – this might be the working solution. However, it was always a "trick" – and always will be – because it is not fully compatible with the peacock's life-story (in the *Mora Jātaka*), and hence not a full-fledged replacement for the original meaning in the protective chanting.

### 3. Miscellaneous

The questions and answers below are just a peep into the workflow of Shwe Lan Gale Project, and my interaction with its leader Joah McGee. Perhaps you may something to add or comment on, or perhaps you know somebody who can give us even more information (esp. on the questions that are not yet answered).

#### The Answered Questions

1. There are four Buddha images in MM all made during the Buddha's life? (Maha Myat Muni, Za Lun Pyi Taw Pyan Paya in Zalun, Kyauk Taw Muni in Rakhine State, Shwe Bon Thar Muni in Padaung (near Pyay)?)

-> yes, it is believed that all of the four were made at the time of the Buddha's life. All of the four were made in the Rakhine State.

2. Hten San Cave / Ting Sin Gu

a) correct spelling?

-> Correct spelling is ထန်းစမ်းဂူ (this spelling is written on a large picture of the famous novice Shin Porissa of Hopone related to the cave, the picture is exhibited inside the cave); WRONG SPELLINGS: ထန်းစန်လိုက်ဂူ, ထန်ဆန်ဂူ, တိုင်းစင်ဂူ, ထန်စန်လိုက်ဂူ, ထန်ဆန်ဂူ - all these are WRONG SPELLINGS.

-> The cave's official name is however different - Metta Khan-Dan Hatthipala Dhammacakka (မေတ္တာခမ်းတန်တတ္ထိပါလဓမ္မစက္က - the first part of the word is assumed to be in Pa-Ow language (perhaps meaning "the Loving-Kindness Retreat," the second part means "Dhamma Wheel of the Elephant Trainer").

b) any info?

-> there lives the famous novice Shin Porissa, who - according to the information given by Mrs. Hsu Yee Mon - first lived in the cave meditating intensively, later cutting off his little-finger and offering it as a deposit at the base of a pagoda! - this is condemned by some, because traditionally the deposit of a pagoda should be a relic of the Buddha or Arahant, or at least a Dhamma scripture. Miraculously, the novice's finger grew back (naturally), upon which he gained enormous fame and gain. The cave is now flocked with many Burmese visitors, prosperous and rich in new (cave) pagodas. It is in Hopone City of Shan State.)

3. What exactly are the verses of "Mahasaranagamana" that was famously recited and praised by Ledi Sayadaw? He reportedly recited it altogether over two million times.

-> These verses are written and explained in the Burmese book လယ်တီမဟာသရဏဂုံတော်ကြီး (Ledi Mahasaranagonedaw Gyi) which as PDF has 109 pages, I have it. On the page 13 of the PDF we learn that within 5 months in 1279 ME (1917 AC) Ledi Sayadaw recited this text 2.116.800 times (reciting it daily 14.400 times, NOT reciting at the time of eating and taking rest). On the next page the introduction explains that as Ledi Sayadaw was going to pass away within six years after the reciting, the very reason for this reciting (of the Mahasaranagonedaw Gyi) was repaying the great merit of the Buddha (i.e. the merit of delivering Dhamma - finally received by the Ledi Sayadaw) by this ardent practice of Dhamma. The verses of Maha Saranagonedaw Gyi were composed by Ledi Sayadaw himself, as is revealed in the PDF book's p.16 .

-> The verses take up 47 pages of the book, namely p.18-64. They contain taking up the Refuge in the Buddha, Dhamma, and Sangha, and most of it is taking up Refuge in the Dhamma - enumerating various lists and aspects of vipassana meditation and kinds of phenomena that should be realized during the vipassana practice.

4. Historical records show that Yawnghwe was founded in 1359 by two brothers from Tavoy (now Dawei). However, it is believed that a much older community had been here in previous centuries, when it was known as Kambosarattha. Where is Yawnghwe/Nyaungshwe/Kambosarattha, and please more info.

-> Kambosarattha is a term used for Shan State as a whole, it should not be confused with Nyaungshwe. The correct spelling is ညောင်ရွှေမြို့ , it should be pronounced as Nyaungshwe (not Yaungshwe), it is on the road to Inlay in Shan State.

-> Nyaungshwe is a village near Inlay, and it is Inlay that has been founded by the people from Dawei. The story of "two brothers" is not well known and Ma Hsu Yee Mon (originally from Shan State) doesn't believe it's true. When the Burmese king defeated Dawei (in today Myanmar's South portion, Taninthari Division), he took with him some of the Dawei people to Shan state. They then settled in the area today known as Inlay, keeping their language. Even though today we can see the specific language of Inlay people is same as the Dawei language, the Inlay people and Dawei people consider themselves as separate nationalities/families. (info credit: Mrs. Ma Hsu Yee Mon)

5. Burmese version needed - "By water, mud is made, and only by water is it dispersed. By mind, evil is made, only by mind is it dispersed." Common exhortation by Thilash Sayadaw

-> In Pali - "Jalena bhavati paṇkam, jaleneva visujjhati; Cittena bhavati pāpaṃ, citteneva visujjhati." (It can't find it anywhere in any Pali text, so I assume the sayadaw made it up himself.); Burmese: "ရေညွန့်သည် ရေကြောင့် ဖြစ်ရ၏။ ရေဖြင့်သာလျှင် စင်ကြယ်၏။ မကောင်းမှုသည် စိတ်ကြောင့် ဖြစ်ရ၏။ စိတ်ဖြင့်သာလျှင် စင်ကြယ်၏။" (The Pali and Burmese version of this proverb is mentioned in "Yahanta hint Pugol Htu Myar" by U Htay Hlaing, p.155.)

6. When did it happened that sayadaw Adiccaramsi (Hsan-Lwin Sayadaw) was poisoned by Muslims?

Adiccaramsi Sayadaw (author name: Hsan-Lwin - ဆန်းလွင်) lived 1938-2002. He was poisoned on 2002.



7. exact meaning? - မမြင်ဖူး မူးမြင်ထင် - Ma myin bu, Mu myit htin "If you haven't seen a river before, you'd think the Mu is all there is." "Mu River is a river in upper central Myanmar (Burma), and a tributary of the country's chief river the Ayeyarwady." <https://sinkyunvillage.wordpress.com/author/nayaungmdy/>

-> Better translation of the proverb is: "If you haven't seen (another) river before, you'd think the Mu is all there is."

-> This proverb literally means, that the river "Mu" is small, but it is the only river in a certain area of Rakhaine Division and Chin Division. Some people who know only this river may not be able to understand that there are also other rivers (in the world, or in Myanmar) and when they see other river they think that it is certainly tributary or continuation of the Mu river. The proverb is used to indicate a naive person - Mrs. Ma Hsu Yee Mon gives the example of a girl who gets married with a bad man, who drinks alcohol and beats her. However, she loves him and doesn't want to abandon him and find another one, even when her parents suggest it. At that time the parents will say "If you haven't seen (another) river before, you'd think the Mu is all there is." meaning that because the girl doesn't know there may be another boys suitable to marry her, she has her heart (i.e. love) only for that one bad boy.

## 8. Mohnyin Sayadaw -

### a) Pali name?

-> "Mohnyin Sayadaw Ven. U Sumana (1873-1964)" "The Paṭṭhāna (Conditional Relations) and Buddhist Meditation: Application of the Teachings in the Paṭṭhāna in Insight (Vipassanā) Meditation Practice," Kyaw, Pyi. Phyog; SOAS, London; [fn.: Kornfield 1996: 193-206] {some sources give different birth - 1872}

### b) Where is Myi Nge Myo, where Mohnyin Sayadaw stayed some time?

-> Myi Nge Myo (မြစ်ငယ်မြို့) is in the district of Amarapura, Mandalay Division.

## 9. What is the Burmese spelling of tazoun / tazaung pin?

-> It must be the mayzali pin (မယ်ဇာလီပင် / မဲဇာလီပင်) - "medium-sized tree providing edible leaves and flower buds. Cassia siamea" (credit: Myanmar English Dictionary by Myanmar Language Commission) - which is believed to be most auspicious on the full-moon day of Tazaung month (တန်ဆောင်လပြည့်နေ့). Although it may be called Tazaung pin, it is not known as Tazaung pin, it is however very well known as mayzali pin.

## 10. The Origins and Nature of Ari

-> There are two sects of Ari (အရည်းကြီး [ayee gyi]). Before the period of king Anawratha the Ari were called "Shin Ma Hti" (ရှင်မထီး). They are a school of Tantrayana branch of Mahayana Buddhism. They were destroyed/suppressed by the king Anawratha in 11th century. The second sect of Ari arose in 536 ME (1174 AC) during the period of king Narapati Sithu. They were called "arañña-vāsi" {this is a Pali word meaning "forest-dweller", note that it is one of the 13 ascetic practices of Theravada monks}. The word "arañña" ("forest") later changed into "ari" (thus making up their name "Ari"). It should be noted that although monks of (Theravada) Sasana did not make historical records (about Aris), from the stone inscriptions we know that the king venerated and empowered them. The founder of this sect is Paung Laung Ashin Kassapa (ပေါင်းလောင်းအရှင်ကဿပ). (The sect) gives priority to magical practises, gaining psychic powers, following the wizard ways (weikzar), and fortunetelling (/soothsaying). Paung Laung Ashin Kassapa stayed in Aneint Forest Monastery (အနိမ့်တောကျောင်း) and expanded the sect. The monastery was long ago called Kyan-Too (ကြံတူ / ကန်တူ), and it is near the eastern bank of Chin-Dwin River (ချင်းတွင်းမြစ်) at the place of Ye-Sa-Cho Chin-Dwin-River Bridge (ရှေ့ကြိုချင်းတွင်း မြစ်ကူးတံတားကြီး). (People) say that the old monastery is still there. The Ari sect culminated (thrived most) toward the end of the Bagan period. In the Pinya period there arose the "gāma-vāsi pway kyaung" ("village-dweller's ritual monastery") sect. In the 15th century {it is believed that} the forest living Ari sect (completely) perished away. (Ari info credit - FB Bone Hlaing)

-> Yun (ယွန်း) are originally the natives from Lanna kingdom, which was also called "Yonaka" (and in Burmese it was shortened to "Yun" (ယွန်း)). They are called Yun-Shan (ယွန်းရှမ်း) and also Tain-Yun (တိုင်းယွန်း).



11. Was there any "thathanabaing" in Visuddhayone of Eastern Mandalay in history? Is that Visuddhayone monastery still there and accessible?

-> Out of the fourteen Thathanabaings of Shwe Gyin history all, apart from two or three, lived in Mandalay's Visuddhayone. The two or three who didn't live in Mandalay Visuddhayone stayed in their respective regions, namely Sagaing Division and Shan State. Visuddhayone is still in Mandalay and well accessible.

-> There is also "East Mahavisuddhayone Kyaung-Taik" (အရှေ့မဟာဝိသုဒ္ဓါရုံကျောင်းတိုက်) in Mandalay Town, east from the Mandalay palace, in the road n.62. It is also called "Palace-East Inn Kan Taik" (နန်းရှေ့အင်းကန်းတိုက်). The second Shwe Gyin Sasanapaing Sayadaw Ashin Visuddhacara stayed there.

12. So is it really the case that Mandalay Visuddhayone is the same monastery as Sin Byu Ma Shin?

-> Sin Byu Ma Shin was the queen of King Mindon, and built several monasteries in Myanmar. The only monastery that she built in Mandalay is the Mandalay Visuddhayone. It is POSSIBLE to call Mandalay Visuddhayone as "Sin Byu Ma Shin" on account of its being built by the queen Sin Byu Ma Shin, but it is never called so. Mandalay Visuddhayone, although built by queen Sin Byu Ma Shin, is known only as Mandalay Visuddhayone. {Note that because monasteries built by queen Sin Byu Ma Shin are NOT bearing her name, Burmese people easily surmise that by saying "monastery built by Sin Byu Ma Shin" you actually mean "monastery built by Mae Nu". Mae Nu was a different person, although also queen. Queen Mae Nu has built a monastery in Amarapura called "Mae Nu Ote Kyaung", but it has nothing to do with Sin Byu Ma Shin or Visuddhayone.}

13. Ladies in Kyaukme wear hoops of rattan/cane (ကြိမ်ခွေ). To be safe from wild animals? Or why?

-> (Although the answer is not known (yet), I was informed that most of the ladies don't were those hoops any more.)

### The Questions that still need Answers

နိုင်ငံခြားသားယောဂီများ မြန်မာနိုင်ငံတွင် တရားဘာဝနာများ လာရောက်ပွားများနိုင်ရန် ရည်ရွယ်၍ ရွှေလမ်းကလေးအမည်ဖြင့် စာအုပ်ထုတ်ဝေရန် စီစဉ်လျှက်ရှိပါသည်။ ထိုစာအုပ်သည် နိုင်ငံခြားသားများသို့ မြန်မာ့ဓမ္မ ဗုဒ္ဓသာသနာတော် ပြန့်ပွားရန်ကြိုးပမ်းသော အထောက်အပံ့ဖြစ်ပါသည်။ ၎င်းစာအုပ်ဖြစ်မြောက်ရေးအတွက် မြန်မာနိုင်ငံသူ၊ နိုင်ငံသားများမှ အောက်ပါမေးခွန်းကို ဖြေဆိုခြင်းဖြင့် တတ်အားသ၍ ကူညီပေးပါရန် မေတ္တာရပ်ခံပါသည်။

1. Kyaukme (of Shan State) traders are called "Black Stone", to indicate they were bad/unscrupulous. Why "black stone"?

ကုန်သည်လောကတွင် မကောင်းသော ကုန်သည်များကို ကျောက်မဲဟုခေါ်တတ်သည်။ ဘာကြောင့် ခေါ်ပါသလဲ။ (ကျောက်မဲဆိုသည်မှာ ရှမ်းပြည်နယ်မှ မြို့တစ်မြို့၏နာမည်ဖြစ်သည်)

2. Ladies in Kyaukme wear hoops of rattan/cane (ကြိမ်ခွေ). To be safe from wild animals? Or why?

ကျောက်မဲမြို့တွင် အမျိုးသမီးများက ကြိမ်ခွေများကို ခါးတွင် ဝတ်ဆင်ကြခဲ့ပါသည် (မဝတ်ကြတော့ပါ)။ မည်သည့်အတွက် ဝတ်ဆင်ခဲ့ကြပါသနည်း။ (ဥပမာ ခေါင်းပေါင်းသည် ခေါင်းဆောင်းရန်၊ နေပူဒဏ်ကာကွယ်ရန်)

3. The city was built in a grid design, about 1.6 kilometers square, upon a narrow peninsula situated between the Ayeyarwaddy River and Taungthahman Lake (so named after an ogre who once came here to search for the Buddha). It was surrounded by four brick walls just over a mile in length, and had 12 gates. - who is the ogre Taungthaman? (NOT TAUNGTAHMAN!)

တောင်သမန်အင်းရဲ့ အမည်က မြတ်စွာဘုရားကို ရှာခဲ့တဲ့ တောင်သမန်ဘီလူးရဲ့ နာမည်ဆိုတာ ဟုတ်ပါသလား။  
ဇာတ်ကြောင်းသိသူများ ရှိပါသလား။

4. Opening Eyes Ceremony in Koe Pin Ywa (ဘုရားဆံတော်ပွင့်၊ မျက်လုံးပွင့်ပွဲ (ကိုးပင်ရွာ)) - which month (when exactly) does this happen? How old may it be?

(ကိုးပင်ရပ်ကွက် (မန္တလေးတိုင်း မြောက်ပိုင်း) - မြတ်စွာဘုရား မျက်လုံးတော်ဖွင့်ပွဲ - ၁။ နှစ်တိုင်း ဘက်ရက်တွေမှာ ကျင်းပသလဲ ။ သမိုင်းအတိုင်း ဘယ်လိုစကျင်းပသလဲ ၃။ မျက်လုံးတော် ဘယ်လို ဖွင့်သလဲ။)

မန္တလေးတိုင်း ထီးချိုင့်မြို့ အရှေ့ဘက် ကိုးပင်ရွာတွင် မြတ်စွာဘုရားရုပ်ပွားတော် မျက်လုံးတော်ပွင့်ပွဲအကြောင်း သိပါသလား။ သမိုင်းကြောင်းရာဇဝင်နှင့် ဘယ်လတွေမှာကျင်းပတတ်လည်းဆိုတာ သိလိုပါတယ်။

5. Any info about Kauk Sam Pyi Old City (ကောက်ဆံပြီမြို့ဟောင်း) (north from Shwe Yan Pyay, west from the Shwenyaung-Nyaungshwe Rd.)

ရွှေညောင်- ညောင်ရွှေကားလမ်း၏ အနောက်ဘက်ရှိ ကောက်ဆံပြီမြို့ဟောင်းအကြောင်း သိလိုပါတယ်။

6. Maw Daw Myin Tha Pagoda, built by King Alaungpaya after conquering Pegu; literally means "one can see Pegu from here." - what is "Pegu" in the Pagoda name? Could "Maw Daw" ("prominent (and) great") be an epithet of Pegu/Bago ?

အလောင်းဘုရားမင်းက ပဲခူးကိုတိုက်ပြီး အောင်နိုင်လို့ ရွှေမော်တောဘုရား (မော်တောမြင်သာဘုရား)ကို တည်ထားပါတယ်။

"မော်တော"ဆိုသည်မှာ အနက်ကို ပြောပြပေးပါလား။

7. Aung Dhamma Sayadaw in Innwa - While there was once taught the Mahasi method, it now teaches according to the Kathitwine technique, and four ten-day courses are offered annually. - What is the Kathitwine Technique?

အင်းဝမှ အောင်ဓမ္မဆရာတော် ရှိပါတယ်။ ဆရာတော်၏ ကျောင်းမှာ အရင်က မဟာစည်နည်းနှင့် ကမ္မဋ္ဌာန်းပေးလေ့ရှိပါသည်။ ဒါပေမယ့် အခု တစ်နှစ်ကို လေးခါ၊ အခါတိုင်း ၁၀-ရက် တရားစခန်းမှာ ကသစ်ပိုင်နည်းဖြင့် ကမ္မဋ္ဌာန်းပေးသည်။ ကသစ်ပိုင်နည်းဆိုသည်မှာ အဘယ်နည်း ။

8. What is the history of white scarf (worn by Burmese yogis)?

မြန်မာနိုင်ငံတွင် တရားစခန်းဝင်သည့် အမျိုးသားယောဂီတစ်ချို့များမှာ တဘက်ဖြူဝတ်ဆင်သည်ကို တွေ့ရသည်။ ဒီ တဘက်ဖြူ၏ သမိုင်းနှင့် အဓိပ္ပါယ်သိရင်ပြောပြပေးပါ။ (ဥပမာ- အနာဂါမ်ဆရာသက်ကြီး)

9. Any info about Pyay Taw Parahita Monastery (south of Kyaukse).

ကျောက်ဆည်မြို့ တောင်ဘက်ရှိ ပြည်တော် ပရဟိတကျောင်းနှင့် ပက်သက်သော အချက်အလက်များ သိလိုပါတယ်။

10. The origin and nature of Yun/Ari/Zawti.

a) There are a people who came from Lanna in Thailand called Yun. Are these the origin of the Yun monks? How are they related to Ari and Zawti?

b) are Ari/Yun/Zawti considered to be a true Shan race or a separate nationality?

c) are Yun, Ari, or Zawti lay people or monastics (today)? If monastics, what is their relationship to Vinaya?

d) does the word Yun indicate they have something to do with laquer? Isn't it from "Yonaka"?

e) any Yun monastery? Where? (There is a Yun sect monastery at Tayaw village to the west of Kalaw; also many around Kyaingtong (eastern Shan State))

f) how do Yun/Zawti pay respect to Nyandaw ("godlike wisdom, which abides like a mountain of fire in the heavens, invisible to mortal eyes")?

(က) အရည်းကြီး ဂိုဏ်းကွဲများအကြောင်း

(ခ) ယွန်း၊ ဇော်တိ စသည်တို့သည် ထိုင်းနိုင်ငံ Lanna အရပ်မှ ဆင်းသက်လာကြသည် ဆိုတာ ဟုတ်ပါသလား။ ရှမ်းလူမျိုးတစ်မျိုးလား၊ အရည်းကြီးကဲ့သို့ ရဟန်းဂိုဏ်းတစ်မျိုးမျိုးလား။ အရည်းကြီး၊ ယွန်း၊ ဇော်တိတို့ ဆက်စပ်မှုရှိသလား။

(ဂ) သူတို့ဟာ ရဟန်းဂိုဏ်း တစ်မျိုးဖြစ်တယ်ဆိုရင် သူတို့ ဝိနည်းတွေ ဘယ်လိုရှိခဲ့သလဲ။

(ဃ) ယွန်းနဲ့ ယောနက ဘယ်လိုဆက်စပ်သလဲ

(င) ကလေးမြို့ အနောက်ဘက် တယောရွာမှာ ယွန်းဘုန်းကြီးကျောင်းရှိပါသလား။ ကျိုင်းတုံအနီးတဝိုက်မှာ

ယွန်းဘုန်းကြီးကျောင်းရှိပါသလား။

(၈) ယွန်းဖြစ်ဖြစ် ဇော်တိဖြစ်ဖြစ် ဉာဏ်တော်ကို ရှိခိုးကြတယ်။ သာမန်မျက်စိနဲ့ မမြင်နိုင်တဲ့ ကောင်းကင်က မီးတောင်မှာ နတ်တစ်ပါးရဲ့ ဉာဏ်ပညာတွေ ကိန်းဝပ်တယ်။ အဲဒါကို ရှိခိုးတာတဲ့။ ယွန်းတွေရဲ့ ကိုးကွယ်မှုကို တတ်နိုင်သမျှ သိလိုပါတယ်။

11. Outside the caves is a wishing well: a waterless, shallow, circular, pool-like structure in blue tile with a slab inside for kneeling on, set before a hollowed-out brownish stone. Such "wishing stone pools" are not uncommon in Burmese pagodas; some pilgrims believe that if they put water in the hollowed out stone and make a wish, it will come true. လိုဏ်းဂူအပြင်မှာ "ဆုတောင်းရေကန်"ဆိုတာ ရှိပါတယ်။ ရေမပါ။ တပ်သည်။ အဝိုင်းပုံသဏ္ဌာန်ရှိသည်။ အပြာရောင် ကြွေပြားရှိ၍ ထိုရေကန်ထဲဝင်၍ အပေါက်ထုထွင်းထားသော အညှိရောင်ကျောက်တစ်လုံး အရှေ့တွင် ဒူးထောက်ရမည် ဖြစ်သည်။ ဤကဲ့သို့ ဆုတောင်းကျောက်ရေကန်များ မြန်မာဘုရားပုထိုးများတွင် မရှားပါးပေ။ မြန်မာနိုင်ငံသားများ ထိုအပေါက်ထုထွင်းထားသော ကျောက်ထဲတွင် ရေသွန်း၍ ဆုတောင်းပြည့်မလို့ ယုံကြည်ကြသည်။ ဒီဓလေ့ ဒီနေ့ထိ လူများ လိုက်နာကြလား။ အချက်အလက်သိသမျှ ပြောပြပေးပါလား။

May all beings be happy,  
monk Saraṇa